Whoever you are • Wherever you live • Wherever you call •
Every Victim. Everywhere. No Exceptions.

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ocAdvocate

OFFICE OF CRIME VICTIMS ADVOCACY
QUARTERLY NEWSLETTER

Serving as a voice within state government for crime victims and their families

Index:

Victim Services in Indian Country

According to Dr. Maria Yellow Horse Braveheart, PhD., "historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma. Native Americans have, for over 500 years, endured physical, emotional, social, and spiritual genocide from European and American colonist policy" *(Braveheart)*. While many Native communities have adapted, and individuals within are living happy, healthy lives, many more Native people are struggling, grasping to deal with the effects of unresolved historical trauma. Many in the field of historical trauma research also refer to the holocaust as an example of cumulative wounding across generations. The effect of the holocaust not only had an obvious immediate tragic effect, the massive group trauma continues to influence families, communities, and political policy today.

"I carried my sexual abuse for 40 years before I was able to talk about it… A lot of our Native people today are carrying a lot of heavy, heavy stuff that you can't unload. Then we wonder why you turn to alcohol. That's the reason I turned to alcohol; to numb the pain… Oftentimes right away we label [people's problems], 'Well it's an alcohol problem.'… That person has an alcohol problem for another reason." (Gone, pg. 755)

Public Safety Crisis in Indian Country

In the 2008 Center for Disease Control & Prevention report, *Adverse Health Conditions and Health Risk Behaviors Associated with Intimate Partner Violence* found *(Adverse Health Conditions, pg. 8)*:

- 39% of Native women surveyed identified as victims of intimate partner violence (IPV) in their lifetime, ***a rate higher than any other race or ethnicity surveyed***;
- Native American victims of intimate and family violence are more likely than victims of all other races to be injured and need hospital care;
- During a three year span, homicide was the *3rd leading cause of death* for Native women;
- Of Native women murdered, 75% were killed by a family member, an acquaintance, or someone they knew;

(continued on next page)

and

- 17% of Alaskan Native and American Indian women will be stalked during their lifetime;

Data gathered by the U.S. Department of Justice indicates *(Judicial Council, pg. 2)*:

- Native American and Alaska Native women are *more than 2.5 times* as likely to be raped or sexually assaulted than women in the United States in general; and
- 34.1% of American Indian and Alaska Native women – *more than one in three* – will be raped during their lifetime; the comparable figure for women in the United States as a whole is less than one in five.

According to a 2001 study sponsored by the Office of Crime Victims Advocacy and conducted by principal investigator Lucy Berliner, when comparing White women and other race categories, data revealed that American Indian women were more likely to have been raped compared to White women. Of the American Indian women participating in the study, 48% identified as having been raped, and 61% acknowledged having been the victim of some form of sexual assault *(Sexual Assault Experiences, pg. 15-16)*.

"Understanding the history of violence against women and the dynamics of oppression, helps us to have a clearer understanding of what we do control and are accountable for as individuals. We have then cleared the path to reclaim our natural, traditional ways that lead us to a non-violent and respectful way of living." – Brenda Hill, South Dakota Coalition Against Domestic Violence and Sexual Assault *(Building Domestic Violence Health Care Responses, pg. 8)*

Historical Trauma

Why such high incidence of violence perpetrated against Native women? How do we as advocates and scholars make sense of this current environment? In the B*uilding Domestic Violence Health Care Responses in Indian Country: A Promising Practices Report,* produced by the Family Violence Prevention Fund, authors assert that this violence against Native women is ingrained in the colonization of tribal nations across the centuries as a result of unprecedented levels of violence committed against Native tribes never before seen among Native culture.

There are countless angles to examine among the history of Native American culture here in the United States; the introduction of Old World diseases, firearms, alcohol, and religion, but the introduction of forced assimilation and the conscription to boarding schools appears to have had, and continues to have, a profound effect on Native American family, community, and identity. Lasting impacts that manifest in some of the highest rates of violence among women in the United States today.

Boarding school policy began in the late 1870's, with the first founded by an Army officer, Richard Pratt. His education system was influenced by a similar program he developed at an Indian prison. In Pratt's own words, "… the only good Indian is a dead one… All the Indian there is in the race should be dead. Kill the Indian in him, and save the man." At the height of boarding school policy, it was clear Congressional intent was to transform people, inside out, from language, religion, family structure, everything *(Montagne NPR Interview).*

***"T**he abuse of Indian women and children can be traced to the introduction of unnatural Lifeways into Native culture. Many people learned about violence in boarding schools through a century long practice of forced removal and abuses. Traditional parenting was non-violent and nurtured the spirit of the child. Boarding schools distorted the ability to act as parents, sons, daughters, as relatives" (Building Domestic Violence Health Care Responses, pg. 9).*

Historical Trauma

The collective emotional and psychological injury both over the life span and across generations, resulting from a cataclysmic history of genocide.
(Braveheart)

Over the last 15-20 years, research and discussion has emerged recognizing the impacts of historical trauma and a therapeutic approach to help alleviate the lasting effects. The unresolved grief associated with historical trauma continues to build long after the traumatic event occurs. Unless this grief is dealt with, it will continue to manifest in unhealthy, agonizing ways. Joseph P. Gone, Ph.D and instructor at the University of Michigan, Department of Psychology, and author of the study referenced in this article, is dedicated to integrating indigenous healing practices into clinical mental health settings that serve Native people. Much of his published work encompasses a cultural psy-

chology of self, identity, personhood, and social relations in the "First Nations" community, especially as this pertains to therapeutic interventions such as psychotherapy and traditional healing. In his study regarding community-based treatment for Native Americans and historical trauma he asserts there are four (4) components of healing to emerge in a therapeutic approach to dealing with historical trauma and the legacy of grief. First, it must be understood that historical trauma means to carry pain that leads to adult dysfunction. Second, it's believed that this pain must be confessed in order to eliminate its harmful effects. Third, upon confessing such pain, those suffering can then begin a lifelong habit of introspection and self-improvement and finally, leading to a healing journey in which the sufferer is open to a reclamation of indigenous heritage, identity, and spirituality that can help to neutralize the deleterious effects of historical trauma as a result of colonization *(Gone, pg. 751).*

Given the disproportionate incidence of violence occurring and the related high degree of distress this can cause among Native families and communities, both researchers and professionals alike attribute this effect on the historical trauma suffered by Native Americans resulting from the impact of colonization and the "widespread loss of indigenous language, culture, and ceremony… combined with multigenerational disruptions in parenting practices" *(Gone, pg. 752)*.

Facts and figures detail the incidence and prevalence of sexual assault among Native women, so the challenge to us as service providers is to partner with Native American communities to develop services and programs that address and end this epidemic. Before we can begin to partner and develop these services, it's important to understand the complex dynamic of Native American life and history.

Typical service delivery to Native American communities, whether education, religion, mental health or victim services, has taken the form of "West-is-best." European and European American therapeutic interventions assume a top-down, prescriptive delivery of services. Current studies, (including the one cited above) in an attempt to address historical trauma and the harmful effects of its repression, suggest multicultural therapeutic interventions that are community generated from a bottom-up perspective *(Gone, pg. 752*).

Those in need of therapeutic interventions for such challenges as alcoholism "were contending with unmanageable and chaotic lives… owing to enduring legacies of personal pain" *(Gone, pg. 755).* Personal pain buried so deep, to cover up such experiences as physical or sexual violence, residential school experiences, traumatic loss of language, culture and identity.

In summary of these studies, what is revealed is the burdens, baggage, pain, trauma, that people carry, need not be taken with them to the grave, but rather engage in interventions that support the individual, listen to the individual, validate the individual, and can help the individual recover from the historical trauma which haunts them. This does not mean it erases the traumatic experiences, but rather helps the individual move through the trauma; acknowledge the pain and let it go. For many in the Native American community, this means therapeutic interventions that acknowledges the historical trauma and is reflective and embraces the very things imperative to a native way of life; community sweat lodges, native cultural identify, language, beliefs, and an ownership of their own healing ways.

Hope; Therapeutic & Culturally Respectful

Now that we have a common understanding of historical trauma and the effect it has on Native American tribes, how do we partner with our Washington Tribes to provide culturally relevant services that don't alienate or attempt to assimilate, but rather acknowledge and respect the Native person?

To help in this discussion, this article referred to well-known Native American technical resources such as Mending the Sacred Hoop and Sacred Circle as well as the *Building Domestic Violence Health Care Responses in Indian Country*, produced by the Family Violence Prevention Fund to identify best practices for delivering victim services among tribal communities. In synthesizing the information among the various resources, the following general best practices emerged as a foundation for entering in to government-to-government or community-to-community partnerships to address and prevent violence:

- Create an environment that prioritizes the safety of victims including respecting the confidentiality, integrity and authority of each victim over their own life choices;
- Create an environment which enhances rather than discourages the identification of abuse and its health impact;
- Build the skills of [advocates and service pro-

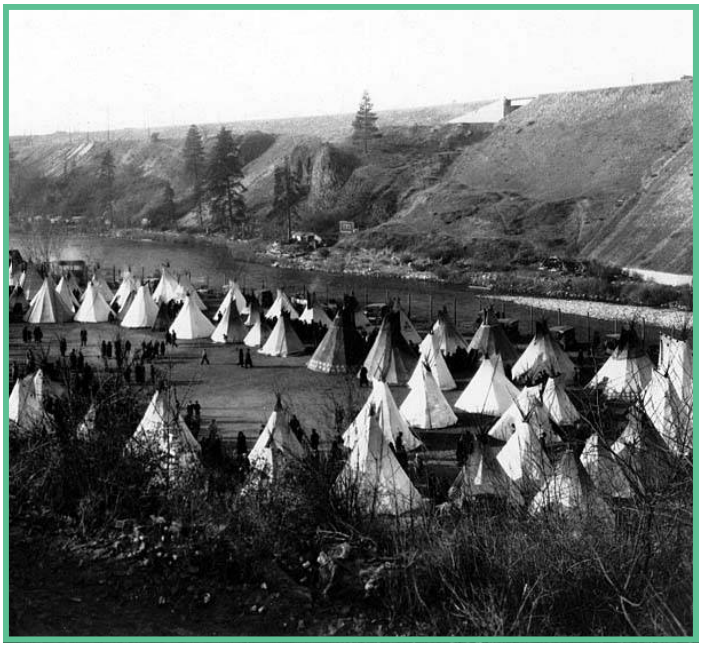
viders] such that they understand the dynamics of violence; are able and willing to assess for abuse; and can effectively respond to victims and their children;

- Establish an integrated and institutionalized response to violence;
- Develop culturally appropriate responses and resource materials;
- Evaluate the effectiveness of victim service programs; and
- Become part of a coordinated response within the larger community through collaborative partnerships with local victim service providers and social service organizations.

Federally Recognized Tribes

The Office of Crime Victims Advocacy currently grants with nearly a third of Washington State tribes and continues each year to engage and partner with more. The following is a short summary of grant government-to-government activity between OCVA and tribes:

- The Lummi Nation currently receives funds through the federal Violence Against Women Program to improve the criminal justice system's response to violence against women in their area. For example, legal advocacy to assist clients to obtain protection orders, support for victims during and after court hearings, assist with the development of safety plans, and advise victims of their rights.
- The Lummi Nation currently receives funds to provide legal advocacy for victims of domestic violence.
- The Swinomish Indian Tribal Community currently receives funds to provide legal advocacy for victims of domestic violence.
- The Sexual Assault Program has grants with the following 8 Tribes:
  - Lummi Indian Business Council
  - Swinomish Tribal Community
  - Port Gamble S'Klallam Tribe
  - Cowlitz Indian Tribe
  - Sauk-Suiattle Indian Tribe
  - The Suquamish Tribe
  - Lower Elwha Klallam Tribe
  - Jamestown S'Klallam Tribe



We know many Community Sexual Assault Programs (CSAP's), Domestic Violence organizations, and Crime Victim Service Centers (CVSC's) have strong working relationships with adjoining Indian tribes. Funding for these relationships could come from state, federal or local entities (governments or tribes), as well as any combination of the three. Tribes may also have direct working relationships with federal organizations to provide services to victims in tribal communities. Multiple federal agencies grant directly to Indian tribes in order to provide essential services within tribal jurisdictions as well as to tribal members at-large. Federal agencies such as the Department of Justice / Office of Violence Against Women, the Bureau of Indian Affairs, and the U.S. Department of Health and Human Services, to name a few.

These government-to-government partnerships offer a glimpse of the great collaboration and hard work happening to ensure victims of crime everywhere receive comprehensive, culturally sound services to deal with victimization. Whether an Indian tribe or a local victim services organization, reach out and make the connection to one another. Leveraging limited resources and collaborating on best practices that work well will only increase our ability to ensure every victim everywhere in our Washington communities, is served. Understanding or acknowledging the history of every people is essential in the struggle to heal. Recognizing the historical trauma and supporting the future greatness of Native Americans will help along the path to healing and begin to mend the disproportionate incidence of violence occurring among Native American women today.

Federally Recognized Tribes

According to the U.S. Bureau of Indian Affairs, a **federally recognized tribe** is an American Indian or Alaska Native tribal entity that is recognized as having a government-to-government relationship with the United States, with the responsibilities, powers, limitations, and obligations attached to that designation, and is eligible for funding and services from the Bureau of Indian Affairs.

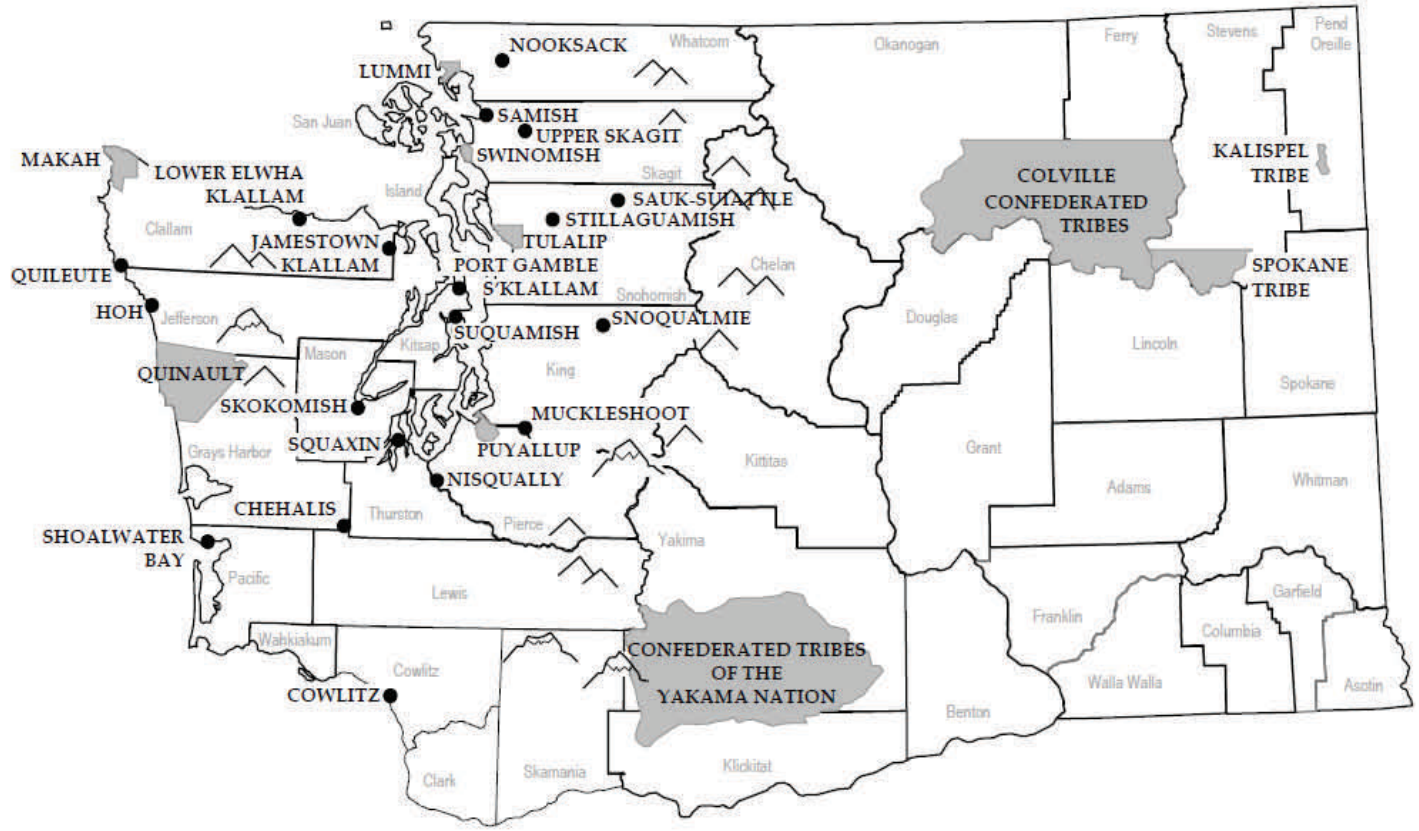
Furthermore, federally recognized tribes are recognized as possessing certain inherent rights of self -government (i.e., tribal sovereignty) and are entitled to receive certain federal benefits, services, and protections because of their special relationship with the United States. At present, there are 566 federally recognized American Indian and Alaska Native tribes and villages.

There are currently 29 federally recognized American Indian tribes in Washington State which span Washington geographically. According to the U.S. Census Bureau, American Indian and Alaskan Native persons make up 1.2% of Washington's total population which is comparable to 1.2% for the United States.

"Article 1, Section 8, of the United States Constitution vests Congress, and by extension the Executive and Judicial branches of our government, with the authority to engage in relations with the tribes, thereby firmly placing tribes within the constitutional fabric of our nation. When the governmental authority of tribes was first challenged in the 1830's, U. S. Supreme Court Chief Justice John Marshall articulated the fundamental principle that has guided the evolution of federal Indian law to the present: *That tribes possess a nationhood status and retain inherent powers of self-government."*

(Bureau of Indian Affairs)

FEDERALLY RECOGNIZED TRIBES OF WASHINGTON STATE



For a full description of Washington's 29 federally recognized tribes and contact information for various state and federal organizations working directly with tribes, check out the Governor's Office of Indian Affairs, *Washington State Tribal Directory* at http://www.goia.wa.gov/Tribal-Information/Map.htm.

Historical Trauma Timeline of United States Indian Tribes and its People

1670-1717
- Over 50,000 American Indians exported as slaves to the Old World.

1763
- British officers record efforts to intentionally infect American Indians with the smallpox epidemic.

1765-1774 The Indian Reserve
- Included land east of the Mississippi, but west of the colonies.
- British Quebec expands into what is now Illinois, Michigan, Ohio, Wisconsin, and Minnesota, greatly reducing the "reserve" lands.

1823-1826 Johnson vs. Mc'intosh
- Judges rule that Indians are allowed to live in the United States, but cannot hold title to land.
- Tribes of the East and South become land-locked; cut-off from trade and ocean resources.

1830-1871 Indian Removal and Appropriation Acts
- Tribes are continually pushed west until establishment of reservations in the Great Plains.
- Tribes are no longer recognized as sovereign nations. No more treaties will be offered.

1886 United States vs. Kagoma
- Supreme Court rules that United States has unrestricted, plenary authority over tribes.

1879-1902 Indian Boarding Schools
- More than 450 are opened across the country by the Bureau of Indian Affairs and Christian missionaries.
- Students are provided as low cost labor to white families during the summer months.

1928 The Meriam Report
- Concluded that the United States was failing it's goals to"protect the indigenous people, their land, and personal and cultural resources."

1953-1964 Indian Temination Policy
- Federal government terminates its relationship, and thus responsibility, with 109 tribes and 13,263 individuals.
- Public Law 280 is enacted and allows States juridiction over reservations.

1973
- Enrollment in Indian boarding schools reaches 60,000.

2000-Present
- Washington Republican Party recommends termination of tribal governments.
- Democrats introduce bill to terminate Cherokee Nation.
- Highest rates of unemployment, poverty, alcohol abuse and violent crime .

Pathways to Healing Tribal Resources 2012 ~ *Washington State Tribal Directory*

The Washington State Tribal Directory is offered as a resource for Native American/Alaska Native people to locate services within Tribal communities that provides support or resources when healing from violence. Through the information in this guide there is hope those suffering from violence find strength and empowerment in the knowledge that there are people who care, want to help and offer the support needed on the long journey towards self-care and healing. This directory is also being offered to Tribal and community service providers as a resource when working with Native survivors of violence.

The following is a link to the Pathways to Healing Tribal Resources 2012 Directory.

Federally Recognized Tribes of Washington

(WA Governor's Office of Indian Affairs)

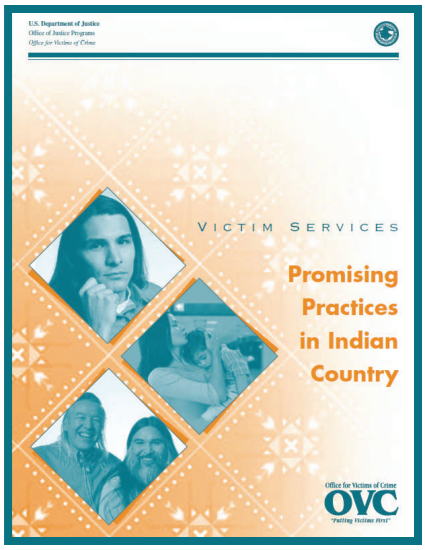
1	Confederated Tribes and Bands of the Yakima Nation	Toppenish	WA
2	Confederated Tribes of the Chehalis Reservation	Oakville	WA
3	Confederated Tribes of the Colville Reservation	Nespelem	WA
4	Cowlitz Indian Tribe	Longview	WA
5	Hoh Indian Tribe of the Hoh Indian Reservation	Forks	WA
6	Jamestown S'Klallam Tribe of Washington	Sequim	WA
7	Kallispel Indian Community of the Kalispel Reservation	Usk	WA
8	Lower Elwha Tribal Community of the Lower Elwha Reservation	Port Angeles	WA
9	Lummi Tribe of the Lummi Reservation	Bellingham	WA
10	Makah Indian Tribe of the Makah Indian Reservation	Neah Bay	WA
11	Muckleshoot Indian Tribe of the Muckleshoot Reservation	Auburn	WA
12	Nisqually Indian Tribe of the Nisqually Reservation	Olympia	WA
13	Nooksack Indian Tribe of Washington	Deming	WA
14	Port Gamble Indian Community of the Port Gamble Reservation	Kingston	WA
15	Puyallup Tribe of the Puyallup Reservation	Tacoma	WA
16	Quileute Tribe of the Quileute Reservation	LaPush	WA
17	Quinault Tribe of the Quinault Reservation	Taholah	WA
18	Samish Indian Tribe	Anacortes	WA
19	Sauk-Suiattle Indian Tribe of Washington	Darrington	WA
20	Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation	Tokeland	WA
21	Skokomish Indian Tribe of the Skokomish Reservation	Skokomish	WA
22	Snoqualmie Tribe	Carnation	WA
23	Spokane Tribe of the Squaxin Island Reservation	Willpinit	WA
24	Squaxin Island Tribe of the Squaxin Island Reservation	Shelton	WA
25	Stilaguamish Tribe of Washington	Arlington	WA
26	Suquamish Tribe of the Port Madison Reservation Washington	Suquamish	WA
27	Swinomish Indians of the Swinomish Reservation	LaConner	WA
28	Tulalip Tribes of the Tulalip Reservation	Marysville	WA
29	Upper Skagit Indian Tribe of Washington	Sedro Woolley	WA

Victim Services: Promising Practices in Indian Country

U.S. Department of Justice, Office for Victims of Crime, U.S. Department of Justice Response Center. (2004) NCJ 207019.

This document describes twelve, highly successful, victim service programs operating within Native territories. These programs span the nation; the states represented include Alaska, California, Utah, the Dakotas, Oklahoma, Michigan, and North Carolina. Despite the geographic range, they share several common practices that contribute to their success. They are as follows:

- Utilization of existing culturally-specific practices makes services relevant
- Provide cultural competency training to non-Indians who work with or are interested in working with tribes. To include law enforcement, courts, other social service providers, administrators at the county and state levels, and non-profit organizations.
  - Notably: Two Feathers, located in Humboldt county California, designed a "Workshop on Wheels" field-trip tour that educates non-Indian community members and stake-holders in tribal history, regional perspectives, the importance of culturally-specific services, and the strength of their Native culture.
- Involvement by tribal elders
  - Participation in children's activities
  - Educating victims in traditional arts and practices
- Involvement by violence and abuse-free members of the tribe
- Development of a strong volunteer base within tribal community
- Provision of transportation services, especially in rural areas
- Creation of multidisciplinary teams composed of tribal, state, and federal stakeholders
  - The team spear-headed by Project SAFE on the Crow Creek Reservation includes: local law enforcement (Chief of Police), the tribal investigator, state social workers, FBI, federal prosecutor, BIA social workers, and of course their victim advocates
- Majority of staff members are Native
- Implementing memorandums of agreement and understanding with county and state governments, particularly in regards to confidentiality
- Use of local radio, newspapers and community billboards to inform community of service availability



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Mending the Sacred Hoop.

Montagne, Renee. *"American Indian Boarding Schools Haunt Many."* National Public Radio, *Morning Edition,* (2008).

Sacred Circle: National Resource Center to End Violence Against Native Women. National Network to End Domestic Violence.

See Judicial Council of California, Administrative Office of the Courts, Center for Families, Children & the Courts, *Native American Communities Justice Project – Beginning the Dialogue: Domestic Violence, Sexual Assault, Stalking, & Teen-Dating Violence* (May 2010).

Sexual Assault Experiences and Perceptions of Community Response to Sexual Assault: A Survey of Washington State Women. Principal Investigator Lucy Berliner. Supported by the Washington State Office of Crime Victims Advocacy. (2001).

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United States Department of the Interior, Bureau of Indian Affairs. *Frequently Asked Questions*.

Washington State Governor's Office of Indian Affairs.

Washington Coalition of Crime Victim Advocates (WCCVA)

The WCCVA has been serving Washington State crime victims and advocates for the last 28 years. Their backing was crucial during the creation of the Washington State Office of Crime Victims Advocacy, improving the Crime Victim Compensation Program, acquiring secure funding for crime victim service programs, increasing public awareness and strengthening rights for victims of crime. WCCVA is currently engaged in several efforts that further their mission "to support and strengthen victim rights, services, and systems."

These include:

- Training and technical assistance for advocates and service providers throughout the state.
- Advocates Supporting Advocates: A mailing list that enables advocates to access their best resource, each other.
- Best Practices Forum: An electronic library of promising programs and practices utilized in victim services and crime prevention that is accessible by advocates nation-wide. The forum facilitates discussion.
- Providing victims with the resources needed to get help on a daily basis and ensuring crime victim rights are upheld.
- Continuing development of the Washington State Identity Theft Alliance.
- Creating legislation pertinent to crime victims, their rights and services, and informing the public and policy makers of their potential impact.

Central Contractor Registration (CCR) Migration to the System for Award Management (SAM)

In May, the Office of Justice Programs notified our office of the pending migration of the Central Contractor Registration (CCR) system to the System for Award Management (SAM).

What is the CCR migration to SAM?

Moving the CCR system to SAM is part of the first phase to combine eight federal procurement systems and the Catalog of Federal Domestic Assistance (CFDA) into one new system. The first phase also integrates the Federal Agency Registration (FedReg), the Online Representations and Certifications Application (ORCA), and the Excluded Parties List System (EPLS). SAM will streamline and integrate processes, reduce the number of passwords to remember, reduce the number of systems to interact with, eliminate data redundancies by sharing data across the award life cycle, and reduce costs while providing improved capability.

What do recipients have to do differently?

Your data will be automatically migrated when CCR is moved to SAM. When it is time to renew your current CCR registration, you will need to register with SAM (www.sam.gov) and create a user name and password. Once you are logged in to SAM, begin the "migrate legacy system account" process to establish your CCR account in SAM. You will need the email address and, potentially, the user name for your CCR account.

OJP's Policy & Guidance for Conference Approval, Planning & Reporting

New OJP policies and procedures became effective June 7, 2012.

Note that "Conferences conducted ***by grant recipients*** do not require prior approval. However, grant recipients must ensure compliance with the food/beverage, meeting room/audio-visual, logistical planner and programmatic planner limitations and cost thresholds."

Conference is defined broadly, and includes meetings, retreats, seminars, symposiums, or training activities. See 41 C.F.R. § 300-3.1.

- A conference typically is a pre-arranged formal event with at least some of the following characteristics: Designated participants and/or registration, a published substantive agenda, and scheduled speakers or discussion panels on a particular topic.
- A conference typically is not a routine operational meeting, a law enforcement operation or prosecutorial activity in connection with a specific case or criminal activity, a testing activity, or a technical assistance visit. Please refer to the definitions of these set out below to decide whether your event requires prior approval and reporting under this guidance. For more information click here.

Coalition Contacts

Washington Coalition of Crime Victim Advocates (WCCVA)
(360) 456-3858
www.wccva.org

Washington Coalition of Sexual Assault Programs (WCSAP)
(360) 754-7583
www.wcsap.org

Washington State Coalition Against Domestic Violence (WSCADV)
(206) 389-2515
www.wscadv.org

Pro Bono Crime Scene Cleanup

Did you know that WWCVA has a Crime Scene Cleanup Assistance Program for crime victims?

Who Qualifies

To be eligible, applicants must:

- Be a victim of crime that occurred in Washington, Oregon, or Arizona.
- Work with a victim advocate from a recognized system or community-based program.

For more information on how it works, visit the website at:
www.wccva.org/crimescenecleanup.htm

A New Name for the Sexual Assault Response Center of Grant County

"We have officially changed our agency name to the "Support, Advocacy & Resource Center" to better reflect the services we provide and clientele we serve; victims of all crime. The new name also positions the agency to be able to expand services and programs in the future. We kept the acronym "SARC" as the agency is well known in the community and do not want to lose that part of the name recognition."

~JoDee Garretson, Executive Director
Support, Advocacy & Resource Center

Crime Victim Fund Deposits

Did you know that deposits into the Federal Crime Victim Fund through August 2012 totaled $2,769,140,927.52? The total for the first eleven months last year was $1.9 billion!

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The Office of Crime Victims Advocacy serves as a voice within state government for the needs of crime victims in Washington State.

The OCVAdvocate is a quarterly publication of this office. Unless otherwise noted, articles were written by OCVA staff. Topic ideas for future issues may be sent to ocva@commerce.wa.gov.

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Department of Commerce
Innovation is in our nature.